



In the name of Allah: the Compassionate, the Merciful

سورة التحريم

AT-TAHRIM

Name

The Surah derived its name from the words *lima tuharrimu* of the very first verse. This too is not a title of its subject matter, but the name implies that it is the Surah in which the incident of *tahrim* (prohibition, forbiddance) has been mentioned.

Period of Revelation

In connection with the incident of *tahrim* referred to in this Surah, the traditions of the *Hadith* mention two ladies who were among the wives of the Holy Prophet (upon whom be peace) at that time Hadrat Safiyyah and Hadrat Mariyah Qibtiyyah. The former (i. e. Hadrat Safiyyah) was taken to wife by the Holy Prophet after the conquest of Khaiber, and Khaiber was conquered, as has been unanimously reported, in A. H. 7. The other lady, Hadrat Mariyah, had been presented to the Holy Prophet by Muqawqis, the ruler of Egypt, in A. H. 7 and she had borne him his son, Ibrahim, in Dhil-Hijjah, A. H. 8. These historical events almost precisely determine that this Surah was sent down some time during A.H. 7 or A. H 8.

Theme and Topics

This is a very important Surah in which light has been thrown on some questions of grave significance with reference to some incidents concerning the wives of the Holy Prophet (upon whom be Allah's peace).

First, that the powers to prescribe the bounds of the lawful and the unlawful, the permissible and the forbidden, are entirely and absolutely in the hand of Allah and nothing has been delegated even to the Prophet of Allah himself, not to speak of any other man. The Prophet as such can declare something lawful or unlawful only if he receives an inspiration from Allah to do so whether that inspiration is embodied in the Qur'an, or imparted to, him secretly. However, even the Prophet is not

authorized to declare anything made permissible by Allah unlawful by himself, much less to say of another man.

Second, that in any society the position of a Prophet is very delicate. A minor incident experienced by an ordinary man in his life may not be of any consequence, but it assumes the status of law when experienced by a Prophet. That is why the lives of the Prophets have been kept under close supervision by Allah so that none of their acts, not even a most trivial one, may deviate from Divine Will. Whenever such an act has emanated from a Prophet, it was rectified and rectified immediately so that the Islamic law and its principles should reach the people in their absolute purity not only through the Divine Book but also through the excellent example of the Prophet, and they should include nothing which may be in disagreement with Divine Will,

Thirdly, and this automatically follows from the above mentioned point, that when the Holy Prophet (upon whom be peace) was checked on a minor thing, which was not only corrected but also recorded, it gives us complete satisfaction that whatever actions and commands and instructions we now find in the pure life of the Holy Prophet concerning which there is nothing on record in the nature of criticism or correction from Allah, they are wholly based on truth, are in complete conformity with Divine Will and we can draw guidance from them with full confidence and peace of mind.

The fourth thing that we learn from this discourse is that about the Holy Messenger himself, whose reverence and respect Allah Himself has enjoined as a necessary part of the Faith of His servants, it has been stated in this Surah that once during his sacred life he made a thing declared lawful by Allah unlawful for himself only to please his wives; then Allah has severely reproofed for their errors those very wives of the Holy Prophet, whom He Himself has declared as mothers of the faithful and worthy of the highest esteem and honor by them. Then, this criticism of the Prophet and the administration of the warning to the wives also has not been made secretly but included in the Book, which the entire *Ummah* has to read and recite for ever. Obviously, neither the intention of making mention of it in the Book of Allah was, nor it could be, that Allah wanted to degrade His Messenger and the mothers of the faithful in the eyes of the believers; and this also is obvious that no Muslim has lost respect for them, in his heart after reading this Surah of the Qur'an. Now, there cannot be any other reason of mentioning this thing in the Qur'an than that Allah wants to acquaint the believers with the correct manner of reverence for their great personalities. The Prophet is a Prophet, not God, that he may commit no error. Respect of the Prophet has not been enjoined because he is infallible, but because he is a perfect representative of Divine Will, and Allah has not permitted any of his errors to pass by unnoticed. This gives us the satisfaction that the noble pattern of life left by the Prophet wholly and fully represents the will of Allah. Likewise, the Companions of the holy wives of the Prophet, were human, not angels or super men. They could commit mistakes. Whatever ranks they achieved became possible only because the guidance given by Allah and the training imparted by Allah's Messenger had moulded them into the finest models. Whatever esteem and reverence they deserve is on this very basis and not on the presumption that they were infallible. For this reason, whenever in the sacred lifetime of the Prophet (upon him be peace) the Companions or holy wives happened to commit an error due to human weakness, they were checked. Some of their errors were corrected by the Holy Prophet, as has been mentioned at many places in the *Hadith*; some other errors were mentioned in the Qur'an and Allah Himself corrected them so that the Muslims might not form any exaggerated notion of the respect and reverence of their elders and great men, which might raise them from humanity to the position of gods and goddesses. If one studies the Quran carefully, one

will see instances of this one after the other. In Surah Al-Imran, in connection with the Battle of Uhud, the Companions have been addressed and told:

"Allah did fulfill His promise (of help) to you : in the initial stage of the battle, it was you who were killing them by Allah's leave until you lost heart and disputed about your duty and disobeyed your leader, when Allah showed you what (the spoils) you coveted for there were among you sortie who hankered after the life of this world, and others: who cherished the life after death. Then Allah caused your retreat before the disbelievers in order to test you, but the fact is that even then Allah pardoned you, for Allah is very gracious to the believers." (v. 152).

In surah An-Nur, in connection with the Slander against Hadrat Aisha, the Companions were told,

"When you heard of it, why did not the believing men and the believing women have a good opinion of themselves, and why did they not say: this is a manifest slander?.....Were it not for Allah's grace and mercy towards you in this world and in the Hereafter, a painful scourge would have visited you because of the slander. (Just consider) when you passed this lie on from one tongue to the other and uttered with your mouths that of which you had no knowledge. You took it as a trifling matter whereas it was a grave offense in the sight of Allah. Why did you not, as soon as you heard of it, say 'It is not proper for us to utter such a thing? Glory be to Allah! This is a great slander'."Allah admonishes you that in future you should never repeat anything like this, if you are true believers." (vv. 12-17).

In surah Al-Ahzab, the holy wives have been addressed thus: "O Prophet, say to your wives If you seek the world and its adornments, come, I shall give you of these and send you off in a good way. But if you seek Allah and His Messenger and the abode of the Hereafter, you should rest assured that Allah has prepared a great reward for those of you, who do good." (vv. 28-29).

In Surah Jumu'ah about the Companions it was said:

"And when they saw some merchandise and amusement they broke off to it and left you (O Prophet) standing (in the course of the Sermon). Say to them : that which is with Allah is far better than amusement and merchandise, and Allah is the best of all providers." (v. 11).

In Surah Al-Mumtahinah, Hadrat Hatib bin Abi Balta'ah, a Companion who had fought at Badr, was severely taken to task because he had sent secret information to the disbelieving Quraish about the Holy Prophet's invasion before the conquest of Makkah.

All these instances are found in the Qur'an itself, in the same Qur'an in which Allah Himself has paid tribute to the Companions and the holy wives for their great merits, and granted them the certificate of His good pleasure, saying: "Allah became well pleased with them and they with Allah." It was this same moderate and balanced teaching of the reverence and esteem of the great men, which saved the Muslims from falling into the pit of man worship in which the Jews and the Christians fell, and it is a result of the same that in the books that the eminent followers of the *Sunnah* have compiled on the subjects of the *Hadith*, Commentary of the Qur'an and History, not only have the excellences and great merits of the Companions and holy wives and other illustrious men been mentioned, but also no hesitance has been shown in mentioning the incidents relating to their weaknesses, errors and mistakes, whereas those scholars were more appreciative of the merits and excellences of the great

men and understood the bounds and limits of reverence better than those who claim to be the upholders of reverence for the elders today.

The fifth thing that has been explicitly mentioned in this Surah is that Allah's Religion is absolutely fair and just. It has for every person just that of which he becomes worthy on the basis of his faith and works. No relationship or connection even with the most righteous person can be beneficial for him in any way and no relationship or connection with the most evil and wicked person can be harmful for him in any way. In this connection three kinds of women have been cited as examples before the holy wives in particular. One example is of the wives of the Prophets Noah and Lot, who, if they had believed and cooperated with their illustrious husbands, would have occupied the same rank and position in the Muslim community. which is enjoyed by the wives of the Holy Prophet Muhammad (upon whom be Allah's peace and blessings). But since they were disbelievers, their being the wives of the Prophets did not help them and they fell into Hell. The second example is of the wife of Pharaoh, who in spite of being the wife of a staunch enemy of God believed and chose a path of action separate from that followed by the Pharaoh's people, and her being the wife of a staunch disbeliever did not cause her any harm, and Allah made her worthy of Paradise. The third example is of Hadrat Maryam (Mary) (peace be upon her), who attained to the high rank because she submitted to the severe test to which Allah had decided to put her. Apart from Mary no other chaste and righteous girl in the world ever has been put to such a hard test that in spite of being unmarried, she might have been made pregnant miraculously by Allah's command and informed what service her Lord willed to take from her. When Hadrat Maryam accepted this decision, and agreed to bear, like a true believer, everything that she inevitably had to bear in order to fulfill Allah's will, then did Allah exalt her to the noble rank of *Sayyidatu an-nisa' fil- Jannah*: "Leader of the women in Paradise" (Musnad Ahmad).

Besides, another truth that we learn from this Surah is that the Holy Prophet (upon whom be peace) did not receive from Allah only that knowledge which is included and recorded in the Qur'an, but he was given information about other things also by revelation, which has not been recorded in the Qur'an. Its clear proof is verse 3 of this Surah. In it we are told that the Holy Prophet (upon whom be peace) confided a secret to one of his wives, and she told it to another. Allah informed the Holy Prophet of this secret. Then, when the Holy Prophet warned his particular wife on the mistake of disclosure and she said: "Who has informed you of this mistake of mine?" he replied: "I have been informed of it by Him Who knows everything and is All Aware." Now, the question is where in the Qur'an is the verse in which Allah has said "O Prophet, the secret that you had confided to one of your wives, has been disclosed by her to another person, or to so and so? If there is no such verse in the Qur'an, and obviously there is none, this is an express proof of the fact that revelation descended on the Holy Prophet besides the Qur'an as well. This refutes the claim of the deniers of *Hadith*, who allege that nothing was sent down to the Holy Prophet (upon whom be peace) apart from the Qur'an.

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ۖ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ

﴿1﴾

Why	لِمَ	Prophet	النَّبِيُّ	O	يَا أَيُّهَا
Has made lawful	أَحَلَّ	That which	مَا	Do you ban	تُحَرِّمُ
Seeking	تَبْتَغِي	To you	لَكَ ۖ	Allah	اللَّهُ
And Allah is	وَاللَّهُ	Of your wives	أَزْوَاجِكَ ۚ	The pleasure	مَرْضَاتَ
		Most Merciful	رَحِيمٌ	Oft-Forgiving	غَفُورٌ

Translit	Yā 'Ayyuhā An-Nabīyu Lima Tuḥarrimu Mā 'Aḥalla Allāhu Laka Tabtaghī Mardāata 'Azwājika Wa Allāhu Ghafūrun Raḥīmūn				
AhmedAli	اے نبی آپ کیوں حرام کرتے ہیں جو اللہ نے آپ کے لیے حلال کیا ہے آپ اپنی بیویوں کی خوشنودی چاہتے ہیں اور اللہ بخشنے والا نہایت رحم والا ہے				
Jalandhry	اے پیغمبر جو پیغمبر خدا نے تمہارے لئے جائز کیا ہے تم اس سے کنارہ کشی کیوں کرتے ہو؟ (کیا اس سے) اپنی بیویوں کی خوشنودی چاہتے ہو؟ اور خدا بخشنے والا مہربان ہے				
YusufAli	O Prophet! why holdest thou to be forbidden that which Allah has made lawful to thee?, Thou seekest to please thy consorts? But Allah is Oft-Forgiving, Most Merciful.				
M.Khan	O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you, seeking to please your wives? And Allāh is Oft-Forgiving, Most Merciful.				
Pickthal	O Prophet! Why bannest thou that which Allah hath made lawful for thee, seeking to please thy wives? And Allah is Forgiving, Merciful.				
Shakir	O Prophet! why do you forbid (yourself) that which Allah has made lawful for you; you seek to please your wives; and Allah is Forgiving, Merciful.				

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ ۚ وَاللَّهُ مَوْلَاكُمْ ۖ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿2﴾

Allah	اللَّهُ	Ordained	فَرَضَ	Has	قَدْ
Of your oaths	أَيْمَانِكُمْ ۚ	Dissolution	تَحِلَّةَ	For you	لَكُمْ
And He is	وَهُوَ	Your Lord or master Protector	مَوْلَاكُمْ ۖ	And Allah is	وَاللَّهُ
		The All-Wise	الْحَكِيمُ	The All-Knower	الْعَلِيمُ

Translit	Qad Farada Allāhu Lakum Tahillata 'Aymānikum Wa Allāhu Mawlākum Wa Huwa Al-'Alīmu Al-Hakīmu				
AhmedAli	اللہ نے تمہارے لیے اپنی قسموں کا توڑ دینا فرض کر دیا ہے اور اللہ ہی تمہارا مالک ہے اور وہی سب کا جاننے والا حکمت والا ہے				
Jalandhry	خدا نے تم لوگوں کے لئے تمہاری قسموں کا کفارہ مقرر کر دیا ہے۔ اور خدا ہی تمہارا کارساز ہے۔ اور وہ دانہ (اور) حکمت والا ہے				
YusufAli	Allah has already ordained for you, (O men) the dissolution of your oaths (in some cases): and Allah is your Protector, and He is Full of Knowledge and Wisdom.				
M.Khan	Allāh has already ordained for you (O men), the absolution from your oaths. And Allāh is your Maula (Lord, or				

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	Master, or Protector) and He is the All-Knower, the All-Wise.
Pickthal	Allah hath made lawful for you (Muslims) absolution from your oaths (of such a kind), and Allah is your Protector. He is the Knower, the Wise.
Shakir	Allah indeed has sanctioned for you the expiation of your oaths and Allah is your Protector, and He is the Knowing the Wise.

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ وَأَعْرَضَ
عَنْ بَعْضٍ ۖ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا ۖ قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ ﴿٣﴾

وَإِذْ	And when	أَسَرَّ	Disclosed	النَّبِيُّ	The prophet
إِلَىٰ	To	بَعْضِ	One	أَزْوَاجِهِ	Of his wives (Hafsa)
حَدِيثًا	A matter	فَلَمَّا	So when	فَلَمَّا	She told
نَبَّأَتْ	Of it	بِهِ	And made it known	وَأَظْهَرَهُ	Allah
اللَّهُ	To him	عَلَيْهِ	He informed	عَرَفَ	Part of it (there of)
بَعْضُهُ	And left	وَأَعْرَضَ	Of (from)	عَنْ	A part
بَعْضٍ ۖ	Then when	فَلَمَّا	He told her (Hafsa)	بِهِ	There of (of it)
قَالَتْ	She said	مَنْ	Who	أَنْبَأَكَ	Told you
هَذَا ۖ	This	قَالَ	He said	نَبَّأَنِيَ	Has told me
الْعَلِيمُ	The All-Knower	الْخَبِيرُ	The All-Aware		

Translit	Wa 'Idh 'Asarra An-Nabīyu 'Ilā Ba `di 'Azwājihi Ḥadīthāan Falammā Nabba'at Bihi Wa 'Aẓharahu Allāhu `Alayhi `Arrafa Ba `dahū Wa 'A`raḍa `An Ba `ḍin Falammā Nabba'ahā Bihi Qālat Man 'Anba'aka Hādhā Qāla Nabba'aniya Al-`Alīmu Al-Khabīru
AhmedAli	اور جب نبی نے چھپا کر اپنی کسی بیوی سے ایک بات کہہ دی اور پھر جب اس بیوی نے وہ بات بتا دی اور اللہ نے اس کو نبی پر ظاہر کر دیا تو نبی نے اس میں سے کچھ بات بتلا دی اور کچھ ٹال دی پس جب پیغمبر نے اس کو وہ بات بتلا دی تو بولیں آپ کو کس نے یہ بات بتا دی آپ نے فرمایا مجھے خدا نے علیم و خبیر نے یہ بات بتلائی
Jalandhry	اور (یاد کرو) جب پیغمبر نے اپنی ایک بی بی سے ایک بھید کی بات کہی تو (اس نے دوسری کو بتا دی)۔ جب اس نے اس کو افشاء کیا اور خدا نے اس (حال) سے پیغمبر کو آگاہ کر دیا تو پیغمبر نے ان (بی بی کو وہ بات) کچھ تو بتائی اور کچھ نہ بتائی۔ تو جب وہ ان کو بتائی تو پوچھنے لگیں کہ آپ کو کس نے بتایا؟ انہوں نے کہا کہ مجھے اس نے بتایا ہے جو جاننے والا خبردار ہے
YusufAli	When the Prophet disclosed a matter in confidence to one of his consorts, and she then divulged it (to another) and Allah made it known to him, he confirmed part thereof and repudiated a part. Then when he told her thereof, she said "Who told thee this?" He said "He told me who knows and is well-acquainted (with all things)."
M.Khan	And (remember) when the Prophet (SAW) disclosed a matter in confidence to one of his wives (Hafsa), then she told it (to another i.e. 'Aishah), and Allāh made it known to him, he informed part thereof and left a part. Then when he told her (Hafsa) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allāh) has told me".

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Sura # 66 – 12 Verses - Madina

سورة النحر

Pickthal	When the Prophet confided a fact unto one of his wives and when she afterward divulged it and Allah apprised him thereof, he made known (to her) part thereof and passed over part. And when he told it her she said: Who hath told thee? He said: The Knower, the Aware hath told me.
Shakir	And when the prophet secretly communicated a piece of information to one of his wives-- but when she informed (others) of it, and Allah made him to know it, he made known part of it and avoided part; so when he informed her of it, she said: Who informed you of this? He said: The Knowing, the one Aware, informed me.

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۖ وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ ۖ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٤﴾

To	إِلَى	You two turn in repentance	تَتُوبَا	If	إِنْ
Are inclined	صَغَتْ	So indeed	فَقَدْ	Allah	اللَّهُ
You help one another	تَظَاهَرَا	And if	وَإِنْ	Your hearts	قُلُوبُكُمَا ۖ
Allah	اللَّهُ	Then verily	فَإِنَّ	Against him	عَلَيْهِ
And Gabriel	وَجِبْرِيلُ	His Lord, Master or Protector	مَوْلَاهُ	He is	هُوَ
And the angels	وَالْمَلَائِكَةُ	(among) the believers	الْمُؤْمِنِينَ ۖ	And the righteous	وَصَالِحُ
Are (his) helpers	ظَهِيرٌ	That	ذَلِكَ	After (further more)	بَعْدَ

Translit	'In Tatūbā 'Ilā Allāhi Faqad Ṣaghat Qulūbukumā Wa 'In Taẓāharā `Alayhi Fa'inna Allāha Huwa Mawlāhu Wa Jibrīlu Wa Ṣāliḥu Al-Mu'minīna Wa Al-Malā'ikatu Ba'da Dhālika Ḥāhūrun
AhmedAli	اگر تم دونوں اللہ کی جناب میں توبہ کرو تو (بہتر) ورنہ تمہارے دل تو مائل ہو ہی چکے ہیں اور اگر تم آپ کے خلاف ایک دوسرے کی مدد کرو گی تو بے شک اللہ آپ کا مددگار ہے اور جبرائیل اور میکائیل اور نیک بخت ایمان والے بھی اور سب فرشتے اس کے بعد آپ کے حامی ہیں
Jalandhry	اگر تم دونوں خدا کے آگے توبہ کرو (تو بہتر ہے کیونکہ) تمہارے دل کج ہو گئے ہیں۔ اور اگر تمہیں (کی ایذا) پر باہم اعانت کرو گی تو خدا اور جبرائیل اور میکائیل اور نیک کردار مسلمان ان کے حامی (اور دوستدار) ہیں۔ اور ان کے علاوہ (اور) فرشتے بھی مددگار ہیں
YusufAli	If ye two turn in repentance to Him, your hearts are indeed so inclined; but if ye back up each other against him, truly Allah is his Protector, and Gabriel, and (every) righteous one among those who believe— and furthermore, the angels— will back (him) up.
M.Khan	If you two (wives of the Prophet SAW, 'Aishah and Hafsaḥ radhiyallahu'anhu) turn in repentance to Allāh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet SAW likes); but if you help one another against him (Muhammad SAW), then verily, Allāh is his Maula (Lord, or Master, or Protector), and Jibril (Gabriel), and the righteous among the believers, and furthermore, the angels are his helpers.
Pickthal	If ye twain turn unto Allah repentant, (ye have cause to do so) for your hearts desired (the ban); and if ye aid one another against him (Muhammad) then lo! Allah, even He, is his Protecting Friend, and Gabriel and the righteous among the believers; and furthermore the angels are his helpers.
Shakir	If you both turn to Allah, then indeed your hearts are already inclined (to this); and if you back up each other against him, then surely Allah it is Who is his Guardian, and Jibreel and -the believers that do good, and the angels after that are the aiders.

عَسَىٰ رَبُّهُ إِنِّ طَلَّقَنَّكَ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكَ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا ﴿٥﴾

If	إِنِّ	His Lord	رَبُّهُ	It may be	عَسَىٰ
He will give him in exchange	يُبَدِّلُهُ	That	أَنْ	He divorced you	طَلَّقَنَّكَ
Than you	مِنْكَ	Better	خَيْرًا	Wives	أَزْوَاجًا
Obedient to Allah	قَانِتَاتٍ	Believers	مُؤْمِنَاتٍ	Muslims	مُسْلِمَاتٍ
Fasting or emigrating	سَائِحَاتٍ	Worshippers	عَابِدَاتٍ	Turning to Allah in repentance	تَائِبَاتٍ
		And virgins	وَأَبْكَارًا	Previously married	ثَيِّبَاتٍ

Translit	`Asá Rabbuhu 'In Ṭallaqakunna 'An Yubdilahu 'Azwājāan Khayrāan Minkunna MuslimātinMu'uminātin Qānitātin Tā'ibātin `Ābidātin Sā'ihātin Thayyibātin Wa 'Abkārāan
AhmedAli	اگر نبی تیں طلاق دے دے تو بہت جلد اس کا رب اس کے بدلے میں تم سے اچھی بیویاں دے دے گا فرمانبردار ایمان والیاں نمازی توبہ کرنے والی عبادت گزار روزہ دار بیوائیں اور کنواریاں
Jalandhry	اگر پیغمبر تم کو طلاق دے دیں تو عجیب نہیں کہ ان کا پروردگار تمہارے بدلے ان کو تم سے بہتر بیویاں دے دے۔ مسلمان، صاحب ایمان فرمانبردار توبہ کرنے والیاں عبادت گزار روزہ رکھنے والیاں بن شوہر اور کنواریاں
YusufAli	It may be, if he divorced you (all) that Allah will give him in exchange Consorts better than you who submit (their wills) who believe who are devout who turn to Allah in repentance who worship (in humility) who travel (for faith) and fast previously married or virgins.
M.Khan	It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, Muslims (who submit to Allāh), believers, obedient (to Allāh), turning to Allāh in repentance, worshipping Allāh sincerely, given to fasting or emigrants (for Allāh's sake), previously married and virgins.
Pickthal	It may happen that his Lord, if he divorce you, will give him in your stead wives better than you, submissive (to Allah), believing, pious, penitent, devout, inclined to fasting, widows and maids.
Shakir	Maybe, his Lord, if he divorce you, will give him in your place wives better than you, submissive, faithful, obedient, penitent, adorers, fasters, widows and virgins.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

Believe	آمَنُوا	Who	الَّذِينَ	O you	يَا أَيُّهَا
And your families	وَأَهْلِيكُمْ	From yourselves	أَنْفُسَكُمْ	Dward off	قُوا
Men	النَّاسُ	Whose fuel is	وَقُودُهَا	A Fire	نَارًا
Are angels	مَلَائِكَةٌ	Over which	عَلَيْهَا	And stones	وَالْحِجَارَةُ
Not	لَا	Severe	شِدَادٌ	Stern	غِلَظٌ

The Holy Quran

Banning

Sura # 66 – 12 Verses - Madina

سورة النحر

In what	مَا	Allah	اللَّهُ	Who disobey	يَعْصُونَ
What		And they do		He commands them	
				They are commended	

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū Qū 'Anfusakum Wa 'Ahlīkum Nārāan Waqūduhā An-Nāsu WaAl-Ĥijāratu 'Alayhā Malā'ikatun Ghilāḏun Shidādun Lā Ya`shūna Allāha Mā 'Amarahum Wa Yaf'alūna Mā Yu'umarūna				
AhmedAli	اے ایمان والو! اپنے آپ کو اور اپنے گھر والوں کو دوزخ سے بچاؤ جس کا ایندھن آدمی اور پتھر ہیں اس پر فرشتے سخت دل قوی ہیکل مقرر ہیں وہ اللہ کی نافرمانی نہیں کرتے جو وہ انہیں حکم دے اور وہی کرتے ہیں جو انہیں حکم دیا جاتا ہے				
Jalandhry	مومنو! اپنے آپ کو اور اپنے اہل عیال کو آتش (جہنم) سے بچاؤ جس کا ایندھن آدمی اور پتھر ہیں اور جس پر تند نوا اور سخت مزاج فرشتے (مقرر) ہیں جو ارشاد خدا ان کو فرماتا ہے اس کی نافرمانی نہیں کرتے اور جو حکم ان کو ملتا ہے اسے بجالاتے ہیں				
YusufAli	O ye who believe! save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded.				
M.Khan	O you who believe! Ward off from yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allāh, but do that which they are commanded.				
Pickthal	O ye who believe! Ward off from yourselves and your families a Fire whereof the fuel is men and stones, over which are set angels strong, severe, who resist not Allah in that which He commandeth them, but do that which they are commanded.				
Shakir	O you who believe! save yourselves and your families from a fire whose fuel is men and stones; over it are angels stern and strong, they do not disobey Allah in what He commands them, and do as they are commanded.				

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ ۚ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٧﴾

Disbelieve	كَفَرُوا	Who	الَّذِينَ	O you	يَا أَيُّهَا
This Day	الْيَوْمَ	Make excuses	تَعْتَذِرُوا	Not	لَا
For what	مَا	You are being requited	تُجْزَوْنَ	Only	إِنَّمَا
		Do	تَعْمَلُونَ	You used to	كُنْتُمْ

Translit	Yā 'Ayyuhā Al-Ladhīna Kafarū Lā Ta`tadhirū Al-Yawma 'Innamā Tujzawna Mā KuntumTa`malūna				
AhmedAli	اے کافرو! آج بہانے نہ بناؤ تمہیں وہی بدلہ دیا جائے گا جو تم کیا کرتے تھے				
Jalandhry	کافرو! آج بہانے مت بناؤ۔ جو عمل تم کیا کرتے ہو ان ہی کا تم کو بدلہ دیا جائے گا				
YusufAli	(They will say), "O ye Unbelievers! make no excuses this Day! Ye are being but requited for all that ye did!"				
M.Khan	(It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allāh - Islāmic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do.				
Pickthal	(Then it will be said): O ye who disbelieve! Make no excuses for yourselves this Day. Ye are only being paid for what ye used to do.				
Shakir	O you who disbelieve! do not urge excuses today; you shall be rewarded only according to what you did.				

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ
وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ ۖ
نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا ۖ إِنَّكَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ﴿٨﴾

Believe	آمَنُوا	Who	الَّذِينَ	O you	يَا أَيُّهَا
Allah	اللَّهُ	To	إِلَىٰ	Turn	تَوْبُوا
It may be	عَسَىٰ	With sincere	نَّصُوحًا	Repentance	تَوْبَةً
Will remit	يُكَفِّرُ	That	أَنْ	Your Lord	رَبُّكُمْ
And admit you	وَيُدْخِلَكُم	Your sins	سَيِّئَاتِكُمْ	From you	عَنْكُمْ
Under them	مِنْ تَحْتِهَا	Flowing	تَجْرِي	Into Gardens	جَنَّاتٍ
Not	لَا	The Day	يَوْمَ	Rivers	الْأَنْهَارُ
The Prophet	النَّبِيِّ	Allah	اللَّهُ	Will disgrace	يُخْزِي
With him	مَعَهُ ۖ	Who believe	آمَنُوا	And those	وَالَّذِينَ
Before them	بَيْنَ أَيْدِيهِمْ	Will run	يَسْعَىٰ	Their light	نُورُهُمْ
Our Lord	رَبَّنَا	They will say	يَقُولُونَ	And in their right hands	وَبِأَيْمَانِهِمْ
Our light	نُورَنَا	For us	لَنَا	Keep perfect	أَتِمِّمْ
Verily you are	إِنَّكَ	To us	لَنَا ۖ	And grant forgiveness	وَاعْفِرْ
Things	شَيْءٍ	All	كُلِّ	Over	عَلَىٰ
				Able to do	قَدِيرٌ

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū Tūbū 'Ilā Allāhi Tawbatan Naṣūḥāan 'Asā Rabbukum 'AnYukaffira 'Ankum Sayyi'ātikum Wa Yudkhilakum Jannātin Tajrī Min Taḥtīhā Al-'Anḥāru Yawma Lā Yukhẓī Allāhu An- Nabīya Wa Al-Ladhīna 'Āmanū Ma'ahu Nūruhum Yas'ā Bayna 'Aydīhim Wa Bi'aymānīhim Yaqūlūna Rabbanā 'Atmim Lanā Nūranā Wa Aghfir Lanā 'Innaka 'Alā Kulli Shay'in Qadīrun
AhmedAli	اے ایمان والو! اللہ کے سامنے خالص توبہ کرو کچھ بعید نہیں کہ تمہارا رب تم سے تمہارے گناہ دور کر دے اور تمہیں بہشتوں میں داخل کرے جن کے نیچے نہیں بہتی ہوں گی جس دن اللہ اپنے نبی کو اور ان کو جو اس کے ساتھ ایمان لائے رسوا نہیں کرے گا ان کا نور ان کے آگے اور ان کے دائیں دوڑ رہا ہوگا وہ کہہ رہے ہوں گے اے ہمارے رب ہمارے لیے ہمارا نور پورا کر اور ہمیں بخش دے بے شک تو ہر چیز پر قادر ہے
Jalandhry	مومنو! خدا کے آگے صاف دل سے توبہ کرو۔ امید ہے کہ وہ تمہارے گناہ تم سے دور کر دے گا اور تم کو باغمانے بہشت میں جن کے نیچے نہیں بہہ رہی ہیں داخل کرے گا۔ اس دن پیغمبر کو اور ان لوگوں کو جو ان کے ساتھ ایمان لائے ہیں رسوا نہیں کرے گا (بلکہ) ان کا نور ایمان ان کے آگے اور دائیں طرف (روشنی کرتا ہوا) چل رہا ہوگا۔ اور وہ خدا سے التجا کریں گے کہ اے پروردگار ہمارا نور ہمارے لئے پورا کر اور ہمیں معاف کرنا۔ بے شک خدا ہر چیز پر قادر ہے

The Holy Quran

Banning

Sura # 66 – 12 Verses - Madina

سورة النحر

YusufAli	O ye who believe! Turn to Allah with sincere repentance: in the hope that your Lord will remove from you your ills and admit you to Gardens beneath which rivers flow— the Day that Allah will not permit to be humiliated the Prophet and those who believe with him. Their Light will run forward before them and by their right hands, while they say "Our Lord! perfect our Light for us, and grant us Forgiveness; for Thou has power over all things."
M.Khan	O you who believe! Turn to Allāh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) the Day that Allāh will not disgrace the Prophet (Muhammad SAW) and those who believe with him, Their Light will run forward before them and (with their Records — Books of deeds) in their right hands They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Sirāt (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things ."
Pickthal	O ye who believe! Turn unto Allah in sincere repentance! It may be that your Lord will remit from you your evil deeds and bring you into Gardens underneath which rivers flow, on the day when Allah will not abase the Prophet and those who believe with him. Their light will run before them and on their right hands; they will say: Our Lord! Perfect our light for us, and forgive us! Lo! Thou art Able to do all things.
Shakir	O you who believe! turn to Allah a sincere turning; maybe your Lord will remove from you your evil and cause you to enter gardens beneath which rivers flow, on the day on which Allah will not abase the Prophet and those who believe with him; their light shall run on before them and on their right hands; they shall say: Our Lord! make perfect for us our light, and grant us protection, surely Thou hast power over all things.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَاهُم جَهَنَّمُ ۚ وَبِئْسَ الْمَصِيرُ



Strive hard	جَاهِدِ	Prophet	النَّبِيُّ	O	يَا أَيُّهَا
And be severe	وَاغْلُظْ	And the hypocrites	وَالْمُنَافِقِينَ	Against the disbelievers	الْكُفَّارَ
Hell	جَهَنَّمُ ۚ	And their abode will be	وَمَاوَاهُمْ	Against them	عَلَيْهِمْ ۚ
		That destination	الْمَصِيرُ	And worst indeed	وَبِئْسَ

Translit	Yā 'Ayyuhā An-Nabīyu Jāhidi Al-Kuffāra Wa Al-Munāfiqīna Wa Aghluẓ `Alayhim Wa Ma'wāhum Jahannamu Wa Bi'sa Al-Maṣīru
AhmedAli	اے نبی کافروں اور منافقوں سے جہاد کرو اور ان پر سختی کرو اور ان کا ٹھکانا دوزخ ہے اور وہ بہت ہی بری جگہ ہے
Jalandhry	اے پیغمبر! کافروں اور منافقوں سے لڑو اور ان پر سختی کرو۔ ان کا ٹھکانا دوزخ ہے۔ اور وہ بہت ہی بری جگہ ہے
YusufAli	O Prophet! strive hard against the Unbelievers and the Hypocrites, and be firm against them. Their abode is Hell— an evil refuge (indeed).
M.Khan	O Prophet (Muhammad SAW)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination.
Pickthal	O Prophet! Strive against the disbelievers and the hypocrites, and be stern with them. Hell will be their home, a hapless journey's end.
Shakir	O Prophet! strive hard against the unbelievers and the hypocrites, and be hard against them; and their abode is hell; and evil is the resort.

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ ۖ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ ﴿١٠﴾

ضَرَبَ	اللَّهُ	Set forth	الله	Allah	مَثَلًا	An example
لِلَّذِينَ	كَفَرُوا	For those	كَفَرُوا	Who disbelieve	امْرَأَتَ	The wife
نُوحٍ	وَامْرَأَتَ	Of Noah	وَامْرَأَتَ	And the wife	لُوطٍ ۖ	Of Lot
كَانَتَا	تَحْتَ	They were	تَحْتَ	Under	عَبْدَيْنِ	Two slaves
مِنْ	عِبَادِنَا	Of	عِبَادِنَا	Our slaves	صَالِحَيْنِ	Righteous
فَخَانَتَاهُمَا	فَلَمْ	But they both betrayed them	فَلَمْ	So not	يُغْنِيَا	They benefited
عَنْهُمَا	مِنْ	Them	مِنْ	Against	اللَّهُ	Allah
شَيْئًا	وَقِيلَ	At all	وَقِيلَ	And it was said	ادْخُلَا	Enter
النَّارَ	مَعَ	The Fire	مَعَ	Along with	الدَّاخِلِينَ	Those who enter

Translit	<i>Daraba Allāhu Mathalāan Lilladhīna Kafarū Aimra'ata Nūhin Wa Aimra'ata Lūṭin Kānatā Taḥta `Abdayni Min `Ibādinā Ṣāliḥayni Fakhānatāhumā Falam Yughniyā `Anhumā MinaAllāhi Shay'āan Wa Qīla Adkhulā An-Nāra Ma'a Ad-Dākhilīna</i>
AhmedAli	اللہ کافروں کے لیے ایک مثال بیان کرتا ہے نوح اور لوط کی بیوی کی وہ ہمارے دونیک بندوں کے نکاح میں تھیں پھر ان دونوں نے ان کی خیانت کی سو وہ اللہ کے غضب سے بچانے میں ان کے کچھ بھی کام نہ آئے اور کہا جائے گا دونوں دوزخ میں داخل ہونے والوں کے ساتھ داخل ہو جاؤ
Jalandhry	نہا نے کافروں کے لئے نوح کی بیوی اور لوط کی بیوی کی مثال بیان فرمائی ہے۔ دونوں ہمارے دونیک بندوں کے گھر میں تھیں اور دونوں نے ان کی خیانت کی تو وہ خدا کے مقابلے میں اور ان عورتوں کے کچھ بھی کام نہ آئے اور ان کو حکم دیا گیا کہ اور داخل ہونے والوں کے ساتھ تم بھی دوزخ میں داخل ہو جاؤ
YusufAli	Allah sets forth, for an example to the Unbelievers, the wife of Noah and the wife of Lut: they were (respectively) under two of Our righteous servants but they were false to their (husbands), and they profited nothing before Allah on their account, but were told: "Enter ye the Fire along with (others) that enter!"
M.Khan	Allāh sets forth an example for those who disbelieve, the wife of Nūh (Noah) and the wife of Lut (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine) So they [Nūh (Noah) and Lut (Lot) A.S.] availed them (their respective wives) not, against Allāh, and it was said: "Enter the Fire along with those who enter!"
Pickthal	Allah citeth an example for those who disbelieve: the wife of Noah and the wife of Lot, who were under two of Our righteous slaves yet betrayed them so that they (the husbands) availed them naught against Allah and it was said (unto them): Enter the Fire along with those who enter.
Shakir	Allah sets forth an example to those who disbelieve the wife of Nuh and the wife of Lut: they were both under two of Our righteous servants, but they acted treacherously towards them so they availed them naught against Allah, and it was said: Enter both the fire with those who enter.

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ
وَنَجِّنِي مِنَ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿11﴾

An example	مَثَلًا	Allah	اللَّهُ	And has set forth	وَضَرَبَ
The wife	امْرَأَتَ	Who believe	آمَنُوا	For those	لِلَّذِينَ
She said	قَالَتْ	When	إِذْ	Of Pharaoh	فِرْعَوْنَ
For me	لِي	Build	ابْنِ	My Lord	رَبِّ
In	فِي	A home	بَيْتًا	With You	عِنْدَكَ
From	مِنْ	And save me	وَنَجِّنِي	Paradise	الْجَنَّةِ
And save me	وَنَجِّنِي	And his work	وَعَمَلِهِ	Pharaoh	فِرْعَوْنَ
Wrong-doers	الظَّالِمِينَ	The people	الْقَوْمِ	From	مِنْ

Translit	Wa Ḍaraba Allāhu Mathalāan Lilladhīna 'Āmanū Aimra'ata Fir'awna 'Idh Qālat Rabbi Abni Lī 'Indaka Baytāan Fī Al-Jannati Wa Najjinī Min Fir'awna Wa 'Amalihi Wa Najjinī Mina Al-Qawmi Aẓ-Ẓālimīna				
AhmedAli	اور اللہ ایمان داروں کے لیے فرعون کی بیوی کی مثال بیان کرتا ہے جب اس نے کہا کہ اے میرے رب میرے لیے اپنے پاس جنت میں ایک گھر بنا اور مجھے فرعون اور اس کے کام سے نجات دے اور مجھے ظالموں کی قوم سے نجات دے				
Jalandhry	اور مومنوں کے لئے (ایک) مثال (تو) فرعون کی بیوی کی بیان فرمائی کہ اس نے خدا سے التجا کی کہ اے میرے پروردگار میرے لئے بہشت میں اپنے پاس ایک گھر بنا اور مجھے فرعون اور اس کے اعمال (زشت مال) سے نجات بخش اور ظالم لوگوں کے ہاتھ سے مجھ کو مجلس عطا فرما				
YusufAli	And Allah sets forth, as an example to those who believe, the wife of Pharaoh: Behold she said: "O my Lord! Build for me, in nearness to Thee, a mansion in the Garden, and save me from Pharaoh and his doings, and save me from those that do wrong";				
M.Khan	And Allāh has set forth an example for those who believe; the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are Zālimūn (polytheists, wrong-doers and disbelievers in Allāh).				
Pickthal	And Allah citeth an example for those who believe: the wife of Pharaoh when she said: My Lord! Build for me a home with thee in the Garden, and deliver me from Pharaoh and his work, and deliver me from evil-doing folk;				
Shakir	And Allah sets forth an example to those who believe the wife of Firon when she said: My Lord! build for me a house with Thee in the garden and deliver me from Firon and his doing, and deliver me from the unjust people:				

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقْتَ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ
وَكَانَتْ مِنَ الْقَانِتِينَ ﴿12﴾

Of Imran	عِمْرَانَ	The daughter	ابْنَتَ	And Mary	وَمَرْيَمَ
Her chastity	فَرْجَهَا	Guarded	أَحْصَنَتْ	Who	الَّتِي
(from) through	مِنْ	Into it	فِيهِ	So We breathed	فَرْجَهَا

The Holy Quran

Banning

Sura # 66 – 12 Verses - Madina

سورة النحریم

In the Words	بِكَلِمَاتٍ	And she believed	وَصَدَقَتْ	Our spirit (Gabriel)	رُوحَنَا
And she was	وَكَانَتْ	And His Scriptures	وَكُتِبَهِ	Of her Lord	رَبِّهَا
		The devout obedient ones	الْقَانِتِينَ	Among	مِنْ

Translit	<i>Wa Maryama Abnata `Imrāna Allatī `Aḥṣanat Farjahā Fanafakhnā Fīhi Min Rūḥinā Wa Ṣaddaqaṭ Bikalimāti Rabbihā Wa Kutubihi Wa Kānat Mina Al-Qānitīna</i>				
AhmedAli	اور مریم عمران کی بیٹی (کی مثال بیان کرتا ہے) جس نے اپنی عصمت کو محفوظ رکھا پھر ہم نے اس میں اپنی طرف سے روح پھونکی اور اس نے اپنے رب کی باتوں کو اور اس کی کتابوں کو سچ جانا اور وہ عبادت کرنے والوں میں سے تھی				
Jalandhry	اور (دوسری) عمران کی بیٹی مریم کی جنہوں نے اپنی شرمگاہ کو محفوظ رکھا تو ہم نے اس میں اپنی روح پھونک دی اور اپنے پروردگار کے کلام اور اس کی کتابوں کو برحق سمجھتی تھیں اور فرمانبرداروں میں سے تھیں				
YusufAli	And Mary the daughter of `Imran, who guarded her chastity; and We breathed into her (body) of Our spirit; and she testified to the truth of the words of her Lord and of His Revelations, and was one of the devout (Servants).				
M.Khan	And Maryam (Mary), the daughter of 'Imrān who guarded her chastity; and We breathed into (the sleeve of her shirt or her garment) through Our Rūḥ [i.e. Jibril (Gabriel)], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allāh: "Be!" and he was; that is 'Isā (Jesus) son of Maryam (Mary) as a Messenger of Allāh], and (also believed in) His Scriptures, and she was of the Qanitun (i.e. obedient to Allāh).				
Pickthal	And Mary, daughter of 'Imran, whose body was chaste, therefor We breathed therein something of Our Spirit. And she put faith in the words of her Lord and His scriptures, and was of the obedient.				
Shakir	And Marium, the daughter of Imran, who guarded her chastity, so We breathed into her of Our inspiration and she accepted the truth of the words of her Lord and His books, and she was of, the obedient ones.				